2:Richards E-5 (1930-1934)1939
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say that a native would give anything he possessed or do anything he was asked simply in order to get a piece of meat. White men get carriers easily if they are reputed to be good shots. A chief is readily supplied with tribute labour if he has a hunter able to get him meat. Each kill is the subject of universal conversation for days. Every atom of a killed beast is devoured down to the ultimate entrail, in whatever state of decay. Small shreds of flesh are dried over the fire and lovingly stored in a corner of the owner's hut, whatever the smell. Different parts of the animal are regularly graded in order of preference and are distributed according to rank or position in the kinship group. Choice morsels are strapped on bicycle carriers and carried long distances in scorching sun as presents for chiefs. I timed a three-year-old girl during the hunger season, crying for nearly two hours 'just for a little piece of meat', but it must be admitted that this was in a village near a white settlement where she must have known that meat could have been got if her parents had had the money to pay for it.

Fish is not valued so highly as meat, but it certainly ranks as the next favourite relish and it is more easily obtained. Caterpillars, which form a very common relish during the rainy season, are not considered as meat, nor do they form a favourite relish, although they must certainly be reckoned as providing animal protein.

This attitude to meat shows in a striking fashion the way in which a physiological craving easily accounted for in an area of pronounced shortage of animal protein and salt, becomes associated with all sorts of social and psychological desires. Meat is not only good to eat but it is so rare as to make a break in the daily monotony of food and life. It is a sudden unexpected stroke of good fortune and therefore means that the spirits are on the mortals' side. It means plenty and the royal way of living at the chief's court. It is an occasion for a feast. For all these reasons a village sometimes reacts to the presence of meat in a way that is quite out of keeping with its purely physiological value. This is specially the case when the supply of meat is unusually large. When a buck has been distributed in a small village, the natives claim that it is the meat itself which makes them feel strong, and keen to dance all night and to work next day. But in reality it is probably their excitement at the sudden change of diet, their pleasure at the sight of